The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.

Vol. V. No. 9. CHICAGO, ILL., MARCH 4, 1893. A. K. 54. $1.00 per Year.

Issued weekly by the Guiding Star Publishing House, Washington Heights, Ill. Subscription rates, payable in advance, $1.00 per year; six months, 50 cents; three months, 25 cents. Discount to clubs. We mail one sample copy to applicants for the same or to those whose names may be sent us, which, in each case, is an invitation to subscribe. We solicit from persons interested in Koreshanity, lists of names for sample copies. Address all correspondence intended for the editorial department to the managing editor. The date on the wrapper indicates the time when subscription expires, which should be promptly renewed if the continuance of the paper is desired.

Never send subscriptions, orders for literature, etc., to the Managing Editor, nor write about contributions or editorial affairs in a business letter. All business communications containing checks, money orders and express orders should invariably be addressed to the Guiding Star Publishing House.

MAKE ALL MONEY ORDERS PAYABLE AT "COTTAGE GROVE POSTAL STATION," CHICAGO, ILL.

ENTERED AT THE WASHINGTON HEIGHTS POST OFFICE AS SECOND CLASS MATTER.

KORESH, Editor. O. F. L'AMOREAUX, Ph. D., Associate Editor.

C. J. MACLAUGHLIN, Managing Editor.

ASTRO-ANTHROPOSOPHY.

ALCHEMY vs. CHEMISTRY.

Alchemy, though obsolete so far as modern scholasticism goes, is nevertheless, *par excellence*, the basis of built-up, rounded-out, cubically-squared and cultured thought. The two great foundation principles of alchemy are, first, transmutation of all things, beginning with the two most subtle essences of being—love and wisdom—and extending to the mineral and metallic substances comprising the very foundations of the cosmic structure. Second, specific gravity and levity, as indicating the normal, relative position of all substances in space, as the foundation law of the regulation of cosmic form.

Some years since, we were invited to be present at a spiritualistic gathering to hear a "trance speaker;" the medium, one that would not be called "intellectual," seemed to be controlled by an unusually brilliant and profound thinker. An opportunity was offered for any person present to propound any question pertinent to the subject under consideration. The writer asked the question: "Do you believe in transmutation, or in the correlation of the forces, and of the forces with matter?" The purported spirit said: "Will you put the question again?" Feeling that the request was made in order that the question should be couched in language that all present might understand, we asked: "Do you regard it as a correct principle, that energies are interchangeable or interconvertible one to the other, as light to heat, heat to light, or magnetism to light, electricity to heat, or that the energies are convertible to elements of matter, and the elements of matter to energy, and that the elements of matter are convertible each to the other?" With great vehemence he answered: "No! if I believed in the correlation of matter and spirit I would believe in the cross of Christ, which I emphatically deny." Here, then, we have the secret of the basis of antichristian thought in the spiritual world.

The spirits of modern times and among our own people are necessarily the identities who have passed over from the "civilization" (?) of our own states or conditions, and must have a corresponding scholasticism with the progress of the age to which they belong.

Chemistry, in which is involved the idea of the perpetual and unchangeable existence of an element of matter, is adopted by the educators of today as the basis of the cult of the physicist. Elementary substances, such as oxygen, hydrogen, nitrogen, carbon, sulphur, fluorine, chlorine, sodium, potassium, calcium, etc., are simple and unchangeable material substances, and organic life is but the atomic and molecular groupings in which, as physical coherencies, there are corresponding motions. The law of the cross is not compatible with the doctrine of the non interchangeability of material and spiritual things. If energy of one degree and combination can be transposed and metamorphosed to matter of a corresponding degree and combination, then energy of every degree and combination can be metamorphosed to matter of corresponding forms and combinations. Admitting the existence of such a law, then the statement that God (Spirit) was made flesh and dwelt among us could not be regarded as a statement deviating in any degree from the science of the doctrine. If God can be made flesh, it follows that every quality of energy can be made its corresponding quality of matter; hence the antichristian or chemical opposition to alchemy and Christianity.

Metallic and mineral substances comprise the basis or foundation of the physical superstructure, the so called illimitable space and its innumerable material worlds. To alchemical activity belongs the virtue of depositing the mineral and metallic laminæ that together comprise the composite basis of the physical cosmos, therefore in the alchemico-organic law is found the secret of the philosopher's stone, for which the blind alchemists of the medieval ages sought in vain. The physical or alchemico-organic universe—embraced within the space offered to our inspection, circumscribed by

the metallic environs above alluded to, and the limitable and absolute nucleus, the stellar pivot and unit of alchemico-organic arrangement—is permeated with a subtle fluid or essence interflowing as gravic and levic energy, the gravic energy flowing from center to circumference, the levic flowing from circumference to center. It is the product of the constant disintegration of the substances which, by the so called physicist, are denominated simple elements, some of which are already noticed in the foregoing. This is the attenuated ether of the modern scientist (?). This ether is the solution of the substances, improperly defined as elementary, in the state of metamorphosis and deposition. The origin of the various metallic and mineral substances held in ethereal solution, or in the state of energy, may be determined through various sensitive tests, through which their actinism specifies gold, silver, copper, aluminium, cobalt, or any other kind of atom reduced to any specific quality of energy, as gold reduced to light, heat, electricity or magnetism, any or all of which may be of the levic organic order, flowing either upon the anodic or the cathodic currents.

In the macrocosmic shell or egg of generation and regeneration are not only found, in solvent formula, the ethereal blendings of dissoluted molecules and atoms of what were once the solidities of metallic and mineral aggregations of regulated deposits, but there are also, in the same great egg of alchemico-organic form and function, the laminæ comprising the rind or pediment of the egg, and, superimposed, the mineral, earth and water; within these are the atmospheres. First and lowermost is our own atmosphere of oxygen and nitrogen, the latter not extending a great distance above the superfices. Immediately above the oxygen atmosphere is an atmosphere of pure hydrogen, and above that, one of hydro-aboron. Among the arguments favoring the existence of an atmosphere of hydrogen above our own may be adduced the following: there is no free hydrogen within our atmosphere of oxygen and nitrogen. At the surface of the earth, where there is a constant disintegration of water, hydrogen is not eliminated and absorbed into the atmosphere. Water does not evaporate and thence project its atoms of water upward into space to be precipitated as rain. An atom of water, even of microscopic dimension, has a specific gravity greater than either nitrogen or hydrogen, therefore it could not ascend. This fact may be illustrated in the formation and apparent ascent of a fog. If any person will take the pains to examine what appears to be a rising fog on the side of a hill or mountain where the vapor apparently ascends, it will be seen that the fog is not rising but falling; for every atom of which the vapor is composed precipitates so soon as formed. The atoms comprising a cloud are precipitated so soon as produced, and when clouds gather and remain for a time without falling in the form of rain, it is because the particles are not sufficiently condensed into drops to escape dissipation into energy as they fall.

It is a fact, that cloulds constantly rain, though their precipitations do not fall below the lower border of the vapory accretion. Whence, then, is the combination of substance creating the cloud and the rain-fall? It is absolutely certain that water cannot be produced only by the union of oxygen and hydrogen—one part of the former to two of the latter—or by the union of their equivalent energies. It is equally obvious that oxygen and hydrogen do not unite in the atmosphere to eventuate in the formation of clouds and rain. If water, because of its specific gravity, cannot ascend in never so small a particle, and hydrogen is not eliminated as free hydrogen, how can we account for the creation of water in the precipitation of rain? If there be a pure sea of hydrogen above us—resting upon the surface of our atmosphere of oxygen as our atmosphere rests upon the water surface of the earth—we may easily account for the creation of the gravic energy produced from the combustion of the upper portion of the oxygen coming in contact with the lower surface of hydrogen, precisely as the union of our atmosphere with the water surfaces of the earth engenders combustion, and the continual disintegration of the upper surface of the water and the lower surface of the atmosphere. This disintegration does not continue without the continual engendering of both ascending and descending energies. No two elements can combine, through the disintegration of both, without the precipitation of the heavier, and the levitation of the lighter substance. In the decomposition of the surface of a piece of iron on exposure to oxygen, whereupon is a deposit of oxide of iron (iron rust), the elements of the iron and atmosphere mutually interchange, the rust, called oxide of iron, is precipitated, and the energies generated in the metamorphoses are liberated to ascend or descend according to either their levic or gravic direction.

The energies generated at the surface of the earth are ten thousand-fold in quality, and if of the levic character, they ascend to meet and combine with the energies generated at any of the places of contiguity in space, where hydrogen disintegrates with oxygen, or where hydrogen disintegrates with hydro-aboron above it. The water produced in our atmosphere and precipitated as the rain-fall is not the product of the union of free hydrogen with the oxygen of the air, but is the product of the union of two energies; one generated at the upper portion of our atmosphere, where it supports the hydrogen above, and in its descent penetrates downward deeply into our oxygen, the other generated at the union of the atmosphere with the liquid surface of the earth. Wheresoever these ascending and descending energies meet, commingle and transform, there the cloud is formed, and thence the rain is precipitated. This law understood and applied correspondentially to the domains and phases of organic and anthropostic existence, furnishes the key to every relative ascent and descent in which even the philosophy of the fall of man is involved. The fall of the Adamic man—the Son of God, begotten of the Father-Mother, generated and brought to the birth of the arch-natural genus, the sons of God—was the product of the unity of the ascending and descending energies, and the fall was but the precipitation of the eliminated *debris* of the ascending flight of the fruits of the tree of life.

THE ABSURDITY OF THE COMMONLY ACCEPTED HYPOTHESIS OF ATTENUATED ETHER FATAL TO THE PRESENT SYSTEM OF ASTRONOMY.

Every modern "scientist" pretends to believe that our atmosphere abruptly terminates at from forty-five to five hundred miles out from the earth's surface. It is a known law of physics, that any two aeriform substances, placed in contiguity, sustain relative refracting powers, and that the

refraction of light passing through the two substances is greater in proportion to the difference in density of the two. For instance, a ray of light passing through the two mediums, common air and water, would not be refracted so much as passing through hydrogen and water. The increase of difference in density augments the refractive power. It is also a known fact in physics that light is refracted as much in passing from water (the denser) into oxygen (the rarer), as in passing from the rarer into the denser. From these considerations the truly scientific mind ought to be able to draw conclusions, not merely contributions to science, that shall furnish the groundwork of a scientific superstructure devoid of the disgrace that must attach to the so called science of the age when the truth shall be revealed to men, and they shall awake to a knowledge of the present ignorance.

According to the hypothesis of the transmission of light, it depends upon the vibration of an attenuated ether permeating universal space, not limited to that space unoccupied by other substance, but even penetrating the atmosphere, water, and the more dense material substances of which worlds are formed. Admitting for argument's sake that it were possible for a uniform ether to pervade all space, even where other substances exist, it remains a fact that light cannot pass uninterruptedly from one density of atmosphere or gaseous substance to another without refraction, and that the refraction is greater in proportion to the difference in density. Upon the basis of these scientific facts it is preposterous to imagine that the quality of light traversing our atmosphere could, upon reaching the termination or limit of the oxygen gas of which it is composed, pass beyond into an ethereal solution, so inconceivably tenuous as to enable a solid and fluid globe, surrounded with a rare atmosphere of oxygen, to traverse space at the rate of thirty miles to the second, without destroying it by friction. Any visual penetration beyond our own atmosphere must depend upon a graduated succession of atmospheric layers of definitely related densities, and a specific knowledge of the depth of our own atmosphere must obtain before the atmospheric curve can be mathematically defined, and the visual angles of refraction determined.

ALCHEMY THE BASIS OF ASTRO-ANTHROPOSOPHY.

The term astro-anthroposophy applies to the so called science of astrology, including the broader concept of the macrocosmic unity and organism of humanity upon the correlated constructivity of a universal unity. Astrology literally implies a discourse on the stars. Astro-anthroposophy signifies the wisdom of the correlation of the stars of the alchemico-organic world with the stars of the organo-vital, as applying specifically to that part of the organo-vital involving every phase of human and Deific life. Alchemical solution—the attenuated ether of the "scientists," holds in its tenuous embrace every kind of substance, as it is nothing more nor less than the solution of the so called inorganic elements comprising the inorganic (alchemico-organic) structure. As a gravic energy it flows downward, depositing, in its radiations toward circumferences, the stratifications comprising the shell of the great alchemico-organic egg. As it flows upward or toward the center, it moves in specific determinations toward the groups of stellar nuclei, directed in its fluxions toward them by the refracting powers of the atmospheres through which it passes. It does not merely, as a fluid, *hold* in solution the various metallic and mineral substances. It is the actual solution of these, and deposits itself in solidarity at the points of deposition determined by the specific gravity of every kind. It is thus, in its relation to the center or stellar nucleus of the system, and the great circumferential environment with the infra-added atmosphere, the solvent energy of a great complex battery cell, eternally persistent and self-perpetuating, in the which dwells humanity, the invisible spheres of which are eternally absorbing and assimiliating the successively ripened fruit of this tree of life.

THE PHYSICAL STARS THE BURIAL PLACE OF THE DEAD.

The human race is the environment of the world of anthropostic energy, invisible and intangible to the natural and material sense. The strata of metallic and mineral substances, which constitute the rind or shell of the great cosmic egg, generate the energies which flow from this pediment of the cosmic battery to the spheres of energy heaped up at regular intervals in space between the stellar center and the great circumference. These aggregations of energy are the planets. They do not entertain anthropostic life, but alchemico-organic energy corresponding to certain kinds of mental energy. The spiritual world or world of mental energy, pneumic and psychic force (wisdom and love), is the abode of all beings, to the natural perception undiscernible, whether of the spiritual, angelic, or theo-anthropostic. This other sphere, or co-ordination of spheres, occupies humanity. The spiritual world is not an objective domain. It has its location in man. Man, natural, is the environment of man, spiritual. There are seven kinds of men or seven kinds of people that correspond to the seven planets. They are really seven distinct planes, comprising the firmament in which are set the stars (anthropostic), the Lord Jesus being the typical stellar nucleus or center, the bright and morning star. Those who are like him in the resurrection (re-incarnation) "will shine" not like but "as the stars forever." All people, when death comes to the body, pass over into the remaining humanity, retaining consciousness in the spiritual world. Their bodies, when they pass to dissolution, pass out on the alchemico-organic energies to the physical stars, and their substances are given back to "successive embodiments."

(CONTINUED.)

SO CALLED MYTHOLOGY OF THE JAPANESE.

"In the beginning the world was without form, but was like an egg. The clear portion—the white—became heaven, and the heavy portion—the yolk—became the earth. First came the dynasties of the gods, then the dynasties of men. Two gods descended from the skies. Of them a son was born, Ameterashi Omikami, whose body was so bright that he ascended to heaven and became the sun. Then a daughter came, and she was the moon. Other children, in whom the upward tendency was not so strong, remained in the Island of Japan, and became the ancestors of the race."—*Cyclopedia of Universal History. Ridpath.*

The mythology, so called, of the Japanese is better science than the *so called science* of modern times. The world is upon the verge of the reception of the true philosophy of being. The doctrine that the form of generation should be that of the egg, corresponds to the statement of Swedenborg

that every dispensation proceeds as from an egg; the celestial from the celestial egg, the spiritual from the spiritual egg, and the natural from the natural egg. Why should not this be so when growth from the egg is the universal law of development? The strange part of the matter is that men, who suppose themselves wise, should look upon true science as mythology. It could hardly be expected that men whose highest aspiration is the accumulation of ducats should know much of the laws, principles and forms of being.

San Francisco Estimate of the "Chicago Artists."

A THRILLING TALE.

"'My God!' said Thurston, as he paced the smoker of the car, 'an hour behind and still losing.' Outside the storm king howled and a fierce blizzard swept the Rocky Mountains. But the dauntless Thurston, the hero of Hawaiian liberty, was not to be deterred. Opening the car door and letting in an icy blast he climbed to the roof and made his way to the engine. His hands were torn and bleeding, and his clothes burned with sparks from the locomotive, but the gallant commissioner never faltered till he stood beside the engineer. He whispered a few words, there was a pull on the throttle, a hoarse command to the fireman to shovel for his life, and the mighty iron monster, as though endowed with sense, and understanding the importance of the work it was called on to perform, fairly leaped ahead, and rocking from side to side like a storm-tossed bark tore down the Platte at sixty miles an hour."

WITHOUT FOUNDATION.

The fact that there never was any Uncle Cleghorn, that the train was on reasonably good time, and that Mr. Thurston did not climb over the car-roofs, made no difference to the Chicago artists, and the excitement the story aroused was as intense as though it were based on truth.

All last night and today the town was scoured for Cleghorn, and the eight persons of that name in the Washington directory devoted their time to answering the calls of the three hundred correspondents and two hundred private detectives who were on Cleghorn's trail. As soon as the commissioners came in sight at the Pennsylvania depot, a score of men who had smuggled themselves on to the platform dashed at them and demanded: "Where is Cleghorn?" And an angrier set one could not imagine than these same gentlemen, when Joseph Marsden, fat of face, guileless of smile, and British of accent, remarked: "Boys, hits hall a fake; there's no such a man."

In their room at Wormley's the tired and dusty travelers had to tell their story over and over again. They had told it in San Francisco, they had told it at Reno, and they had told it in every town from the Humboldt river to the Potomac, but that did not make any difference. There was no help for them.

The above, from the San Francisco *Examiner*, is a fair sample of the reliability of the every-day reports of the great dailies of the country. "The three hundred correspondents and two hundred private detectives who were on Cleghorn's trail," referred to in the *Examiner's* account of the lie of the Chicago paper, has the ring of about the same credence as that of the "Chicago Artists."

The world has come to a sad pass when the daily newspapers of the country, creators of public sentiment, fill their columns with lies in order to satiate the morbid appetites of the people for sensation, regardless of whether the stuff be true or false. There is but one hope for the world today; that hope is in the fulfilment of the promise we find in the working out of the problems of law. Nearly nineteen hundred years ago the Son of God, the seed man and archetype of the new genus, was planted in the race. We are at the end; the fruit is about to appear, and woe to those who reject its unfoldment or attempt to retard the work of the revolution, the mutterings of which are already heard as the death knell of the great system of fraud now actuating every department of activity in church and state.

Function, as obtaining in the spiritual, cannot operate only as it has form, in and through which it operates.

"Let the Dead Bury Their Dead," and Pronounce Their Eulogy, too.

"Jesus said unto him, let the dead bury their dead: but go thou and preach the kingdom of God." "And, lo, I am with you alway," (Greek, all the days) "even unto the end of the world" (end of the age). "No man can come to me except the Father, which hath sent me, draw him: and I will raise him up" (resurrect him from the dead) "at the last day," (end of the Christian age). "Behold, I show you a mystery," says Paul; "we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump" (end of the age), "for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall all be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ."

The words of Jesus, to that one of his disciples who asked leave to first go and bury his father, seem harsh and unfeeling to the one who does not understand their inner meaning. Unlike the theologian of today, Jesus did not view death as the entrance way to eternal life, but only as an enemy that was to be, must be, overcome before one could gain that life; an incident in the life of even the man who died that, when it was rightly understood, would be considered as of small moment as compared with the importance of the kingdom of God, which, when it came, would be a kingdom, not of the dying, but of the living,—the victors over death and the grave. He understood, unlike the theologian of today, that death of the body was a certain sign, not of the spiritual maturity and ripeness of the person, but, as in the case of windfall fruit, of imperfect spiritual development, and consequent tendency to decay and unfitness for appropriation by the higher domain. Only perfectly ripened fruit is valuable for human food, and able to propagate its kind by its seed, which has to die in order to re-produce. So only perfectly ripened fruit of the tree of lives, as was Jesus, can in their going away, not die so as to see corruption in the grave, but, being translated (borne across, as the word means, from the human to the God domain by a change to Holy Spirit, which was the real passover), in their ascending degree (as the spirit of the man "that goeth upward"—Adam—being appropriated, eaten, assimilated by the immortals) never die, and in their descending degree, (as the divine seed, "thy seed which is Christ," that goeth downward to the earth—the dying humanity—to re-produce its kind) die in order to reproduce.

In its stage of seed sowing the kingdom of God was at hand, and the proclamation of that fact was of infinitely greater importance than the burial of a dead body whose former spirit occupant had succumbed to the might of "him that hath the power of death, that is, the devil." There were plenty of people then, as now—having no spiritual, that is, no higher or divine spiritual life in them, nor any apprecia-

tion of, or desire for, that life—to bury the decaying remains of the dead. Such were dead to the higher, the God life, or the life of the kingdom of God; let them bury the bodies of the dead. It is just as true now as it was then that those who fall under the power of the grave and of the devil (who has the power of death) fail to enter the kingdom for the coming of which in earth Jesus taught us to pray; the kingdom in which the sons of God sit down in the Father's throne. Before this time they, too, must conquer death, as Jesus did, and *because* he did, he being formed in them,—"the hope of glory."

The practice, now universal, of eulogizing the dead and, sometimes, hailing them as saviors of men, when they not only could not save themselves from death, but could not even prevent their bodies rotting in the grave, has done much to enhance the importance of death, and destroy faith in the Scripture teaching that, in the harvest—the resurrection of the dead in the end of the Christian age—it will be, finally, entirely overcome, at least in those who come forth as the resurrected sons of God—the new kingdom of righteousness. Paul says, "This corruptible must put on incorruption," that is, according to the orthodoxy of today, this rotting part, to wit, the body must put on an undecaying condition, like that which the body of Jesus had; and "this mortal must put on immortality," that is, this dying part, the body, must put on an undying condition, and when these changes are complete the saying will be true which declares that "Death is swallowed up in victory." While professing to believe the Bible and asserting that the corruptible, mortal part of man is the body only; yet orthodoxy does not believe that the body ever will become, like that of Jesus, incorruptible, but in some inexplicable way death is overcome by dying. It is one of the rock bottomed postulates of Koreshanity, that the body is corruptible and dying because the spirit that created it was corruptible and dying; and that so long as that spirit is corruptible it will at intervals, longer or shorter, (after running a course in the spiritual world, dying in that world, and being born in an infant in the natural world, with broken continuity of consciousness,) run a course in the natural world; and that this will continue until, finally, when the spirit has been so far purified of everything corruptible that in its final embodiment it reaches a condition of being in which it has no longer anything corruptible, hence mortal, it will then be true of it that "Death is swallowed up in victory." When such person, body, soul and spirit, finally goes away he will go away as did Enoch, Elijah, Moses and Jesus, by the "new and living way," not by the old, corrupt and dead way as have all the men since Jesus left the earth.

However noble, honorable, unselfish, true and helpful to others the life of the man who must yet die and his body molder back to dust, his end is not crowned with glory and and honor, but is one of weakness, defeat and failure, more or less perfect. We ought not to be slow to recognize and cherish real worth, but can it be truthfully said of such a one that he was one of the "saviors that shall come upon Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's"?—*O. F. L.*

The Christ life cleanseth from all sin.

AN APOSTATE CHURCH GRASPING AFTER LOST TEMPORAL SOVEREIGNTY.

In union with all the loving children of your Holiness of every nation, we desire to express the hope that the work of your long and glorious pontificate may yet be crowned with the restoration of that temporal independence which belongs to the Holy See by right, as essential to justice, humanity and religion, and which has been earned for it again by the mighty achievements of your Holiness in the cause of the people.—*N. Y. Catholic Club, on the Fiftieth Anniversary of the Pope's Episcopal Term.*

The principal speaker, Archbishop Corrigan, declared that it was not right that one having so extensive spiritual supremacy as the Pope should be subject to a temporal sovereign, and prayed that Leo XIII. might live to see the triumph of the church. Judge Daly, in speaking on the resolution, said that it was especially fitting that such expression of opinion should come from America. At a similar celebration at Jersey City, Bishop Wiggers said, in explanation of the Pope's attack on Freemasonry, that he was opposed to all secret societies, but made his attack on Freemasonry as the most prominent one and one representative, in a way, of all the others. Of course that was a Jesuitical statement, which always conceals half the truth. His, misnamed, holiness has no objections to all the secret, Jesuitical lying and intrigue and fraud that is practiced in the interests of the Catholic church, and of the effort to regain its forever lost temporal power. Jesus said, "I am a king, but my kingdom is not of this age" (falsely rendered world). The great and cruel fraud, that—by means of the great apostasy of whose advent and power Paul warned the world—foisted itself into temporal sway (which it has held with persecuting iron hand, over a prostrate, enslaved world for more than a millennium), has seen that power fall from its palsied hand, and, vainly imagining that recovery of it is possible, is putting forth all its remaining energies to clutch it again, but it will fail, for its hour of doom has come.

The age of the real kingdom of Christ in earth, the seed of which Jesus planted, and of which he declared himself king, is at our doors, and it will certainly supplant and destroy the counterfeit that has, for a weary and suffering age, masqueraded and held high carnival in its stead. Not all the pomp and ceremonies, the costly images and wealth, the cunning priests and ignorant, superstitious masses, the supercilious and bigoted ecclesiastics, Catholic and Protestant, the agnostics, infidels, and civil despotisms, (earth and hell combined) can prevent its advent or withstand its power! —*O. F. L.*

Every species of activity is instituted and perpetuated, in these days, upon the basis of policy. It is political, religious, mercantile, and social policy. Why can't we have a little righteousness sandwiched in; just the slightest modicum, for variety?

Religion has nothing to do with man's spiritual or moral nature only so far as it binds him to God, and he is enabled, through that unity to God, to live a spiritual, moral life. Religion means precisely what the term implies; the union or marriage of God and man.

What Will Be the Character of the Coming of Judgment?

Theologians have discoursed much on the coming of judgment, without knowing the manner in which judgment will come. The day of judgment will not be ushered in by the sounding of trumpets and the appearance of an angelic host in the physical heavens. It is time that men and women relinquished this silly idea of the culmination of divine vengeance and power. There is no reason in such a theory, hence the same should be summarily dropped by those desiring to be classed with reasoning, instead of with superstitious people. The bane and curse of the age is superstition; and yet, what is superstition but simply a departure from logical and sound modes of reasoning? Hallucination, obsession, all forms of fanaticism are camped on grounds far removed from the battlements of true rationalism,—and when we speak of rationalism we have no reference to that silly, incomprehensible theory which has been bolstered on the shoulders of a foolish and premiseless system of science, the product of barren, age-worn and sensuous thought. True rationalism is in perfect harmony with, and emanates from, the Deific mind; hence it leads the mind to a correct and unerring concept of the true character of God and of his relation to man. Superstition or false reasoning has smirched every pathway—sequestered or conspicuous—frequented by the modern ecclesiast, and therefore it is no wonder that those who have speculated on the coming of judgment have been led to the adoption of the most ridiculous conclusions, said to be dictated by the words of Holy Writ.

When men understand that the Bible, from Genesis to Revelation, is written in symbolic language that has its interpretation only in the great science of correspondence—well understood by the ancients—they will see how absurd are all those anticipations of the Lord's vengeance and judgment by an *entree* from the physical clouds. While all things are possible with God when the hour of his triumph has come, and he sits upon the throne of universal dominion, wielding the sceptre of righteousness, it will require more than the insane and unwarranted "faith" of the orthodox church to cause the Lord to descend from the physical heavens with power and great glory, from anywhere and nowhere, to be greeted by resurrected bodies long since passed to corruption which, with a number of others, in defiance of the law of gravic force, shall be "caught up,"—to where, how long to stay, and with what surety that they can return, (while the earth is being purified with fire,) we leave for the muddy brain of the abnormally materialistic and irrational orthodox preacher and his flock to determine for themselves. For ourselves we find too many practical problems demanding attention in this world to waste any time or labor upon the consideration of such forceless and senseless ideas.

The coming of judgment to the world is of a different, a more practical and sterner sort than anything the modern theologian or deacon has ever dreamed. In fact, the advent of this great and dreadful day will be of so intensely practical a nature that, in the language of James, the rich men will "weep and howl" for the miseries that shall come upon them for heaping up their treasures unto the day of wrath, and for oppressing the hireling in his wages. That time, when it comes—and its advent is much nearer than the world imagines—will not be a holiday for the church deacon and elder, grown rich by the theft and hypocrisy countenanced by the competitive system, neither will this earth at such a time be a picnic ground for the fat chopped and well paid clergyman who has been recreant to the trust he professed to represent of preaching the magnificent gospel of Christ.

That day will prove a blizzard to the note shaver, the demagogue, and to the lying journalist, he who ostensibly conducts a newspaper in the interest of the masses, yet, like Esau, sells his birthright for a mess of pottage. Indeed, that will be a cold day generally for all evil doers who have hearkened not unto the words of the Lord, and have refused to keep his commandments. In that day the self-righteous, like the foolish virgins, will find themselves without oil. He that shall be accounted worthy will not be found breathing forth thanks, in sanctimonious vein, that he is not as other men are. Verily the publicans and harlots will find pleasure in the sight of God sooner than these. The character of the coming of judgment will be such that those who love truth and justice will hail its dawn with delight, while those who prefer fallacy and have fattened on social inequity will want to tear their hair and gnash their teeth with rage when the divine power will have laid hold of the direction of human affairs.

When the power of God is manifest in the race it is operative through personality. The strange view held by the church that God moves and performs works extrinsic to, and independent of, man is deplorable to contemplate. As God operated through Abraham, Moses and Joshua in ages past, so he will reveal himself in this age. Is anything more reasonable? Else God is impotent. God's breath in man is nothing less than man's absorption of the seminal essence of Deity by theocrasis, as of Enoch, Elijah, and Jesus. Were the application of the law of transmutation impossible to the human organism, there would be no hope for the race. The fact that this law so applied is not understood, is no proof that the same law has not been applied in the past and cannot be applied again,—even now in this age. The incorruptible dissolution of a personality, and the conversion of that personal form to spirit through the precipitation and focalization of the fires of love and hate or covetousness, will bring to this generation such a change of thought and desire as to revolutionize human practices, and transform a world of hell into a region of paradise.

Such a result, however, can only be attained by the supremacy of potency born of true science. What is that science? It is the science of commerce, the governing principle of life. The commercial act is violated today in every domain. When the Spirit of Christ, the Lion (commercial power) of Judah, breathes into man—by theocrasis—the breath of life, aspiring humanity will have absorbed the science of commerce, and the affairs of government will regulate themselves equitably and naturally, because the humanity comprising government will have changed. Equitable commerce, through a polar point or personality, will be established among men with the external advent of God's powe,r communicated by the Messenger of the Covenant of this age. This will be the coming of judgment. For of what value to the suffering, starving race would be a Deific judgment that

did not render unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

The competitive system will tear itself down. Its disintegration has already begun. When fictitious valuations of all kinds prove ineffectual to longer enslave men, the oppressor of the hireling will be miserable, but the downtroddden will rejoice. *Destroy money*, and you have shorn nabobdom of its power. Let value for value be demanded in commercial interchange, and the millionaire monopolist becomes a myth. Can money be destroyed? Yes, when labor as the creator of all wealth rises to demand its due. Is such a contingency possible? Not only possible but inevitable, and he who fails to read such a finality in the signs of the times is very shortsighted. The reign of plutocracy and tyranny is nearly ended. The strong and majestic arm of labor—which for ages has been shackled by usury—will soon shake off its sloth, unloose its fetters, and by the power of God Almighty assert its place as master of productive and distributive energy. You might as well attempt to beat back the glory and effulgence of yon morning light as to stay the coming triumph of labor redeemed from its thraldom.

With the dawn of such a day there will be naught but misery for the avaricious, the misanthropic, the unjust, for their delights will have been snatched from them; but for the good and the true, the honest and the sympathetic there will be peace and joy, for the great day of rest will have been ushered in; where dishonesty once ruled, honesty will stand supreme. Prepare for this day! Get yourself square with the law of God; show yourself a friend of the common humanity, and the coming of the divine kingdom in earth, through God's chosen vessels, will be to you a time of jubilee!—*C. J. M.*

RANDOLPH'S WIT IN THE INTEREST OF HUMANITY.

We find the following in the *Coming Crisis* of Pueblo, Colo.:

"During the discussion of the United States banking bill sometime in 1835 or 1836, John Randolph, of Roanoke, who was opposed to the passage of the bill which intended to establish a United States bank, said that he had discovered perpetual motion, and that it was very simple, being the fact that—

'Paper makes money,
Money makes banks,
Banks make poverty,
Poverty makes rags,
Rags make paper,
Paper makes money,
Money makes banks,

and so on forever and ever."—*The Sentinel.*

The above example of the caustic wit and shrewd common sense of that remarkably talented descendant of the Indian maiden, Pocahontas, John Randolph, of Roanoke, suggests another which used to be related by the abolitionists.

About those times, the patriotic Greeks were in a life and death struggle with their unspeakable Turkish conquerors. Sympathy for the poor and oppressed inhabitants of the classic land of Pericles and Demosthenes ran high, and sympathetic ladies held sewing circles to make clothing for the suffering children of Grecian patriots. Randolph had been solicited to make a contribution to help on the work, and to encourage the enterprise with his presence. As he neared the house where the labor of love was going on, and observed the sight—common on large southern plantations—of bevies of naked slave children, he hastily approached the mansion and in excited tones shouted to the ladies that the naked Greeks had invaded the country and were at their very doors.

It was said that the haughty southern dames did not much relish being thus reminded of their hypocrisy, and sham, or at least, partial sympathy for suffering humanity; probably not more than the always (whether conscious or unconscious) robber banker, the very nature of whose calling necessarily creates inequality and poverty among men, and is anti-democratic and antichristian.—*O. F. L.*

SHARP CUTS.

Carnegie though strictly a manufacturer of iron and steel, has an abundance of brass.—*Cook County Signal.*

Monopoly crowds farmers off their farms, and merchants out of their homes. Abolish it.—*Bulletin of Reform.*

We would like to have a good square democrat explain how the reduction of the tariff is going to settle the land, transportation and money questions.—*Iowa Tribune.*

The average salary in public office is $2,000. The average for wage earners in private life is less than $500. No wonder there are no strikes among government employees.—*Iowa Tribune.*

Harrison is opposed to the issuing of any more bonds. In which he forcibly reminds one of an old reprobate who, having served the devil a lifetime, professes repentance on his death-bed.—*Chicago Express.*

Drunkenness is not only the cause of crime, but it is crime; and if any encourage drunkenness for the sake of the profit derived from the sale of drink, they are guilty of a form of moral assassination as criminal as any that has been practiced by the bravos of any country or of any age.—*John Ruskin.*

Kansas republicans seem determined to make the county clerk, king; it is on the false certificates, in the face of facts, of five county clerks that they base their pretended authority for a "Republican House." And back of all is the Santa Fe railroad company, which is really the king.—*Chicago Express.*

The natives of the Sandwich Islands do not want annexation. They want to be left to manage their own affairs, as they should be. The present effort at annexation is in the interest of the land barons on the Islands, who, if they succeed in their scheme, will increase their wealth a hundredfold. These alien barons are, for the most part, missionaries and their descendants.—*San Francisco Star.*

South Carolina's new liquor law, which goes into effect on the first of next July, is about as stringent a measure of the kind as any state ever passed. It will prohibit the manufacture, sale, barter or exchange, or the keeping and offering for sale, barter or exchange, of any spirituous, malt, vinous, fermented or other intoxicating liquors, or any compound or mixture thereof. State agents, however, are to be employed to sell it, but under such close restrictions that few people will be able to buy.—*Progressive Farmer.*

Gleanings From the Lore of Koresh.

The volume, number and page at the close of each excerpt, cites the reader to its environment, and, unless otherwise noted, indicates the Guiding Star.

Mercy-Seat.—The translation of the man, in any age of the world, constitutes the mercy-seat, which was symbolized by the covering of the ark of the law or covenant, in which was placed the Logos or Decalogue on the two tables of stone. I. 5—88.

Deity, the Fatherhood and Motherhood of.—The Father signifies power to plant the sperm of recreation; the Mother implies the attribute, form, and processes of constructive progress. Without both these attributes and forms there could not exist nor remain any creative and perpetuating possibility. God is as emphatically Mother as Father, and the Scriptures are as full of this recognition as the world is full of the form and function of femininity. Sword II. 28—1.

Thought or Mental Energy is the product of the reciprocal action of mind and matter. The friction of mental activity, both conscious and unconscious, or voluntary and involuntary, upon the particles of brain matter destroys the atom as such, but converts it to energy or spirit. Energy produced from the destruction of atomic particles, as intellectual substance, is either true or false, according to the quality of the mental impulse as originating in the desires. Sword II. 32—1.

Anthropostic Spheres.—These seven energy spheres (planets), occupying different places in space between the astral center and the main circumference, the earth, represent, and correspond to, seven anthropostic spheres. By anthropostic spheres we mean the seven spiritual spheres pertaining to, and obtaining in, the seven kinds of people, denoted as seven nations. In the order of consecution or time, they have their polar points in personality; Jesus being the sixth from a given one, commencing at the time when the last twenty-four thousand year cycle had its origin. II. 4—115.

Pure River of the Water of Life.—True wisdom (wisdom purified from every extraneous element) is the River of Life, more especially as it becomes literal or natural truth. Pure, genuine truth—proceeding from the rational activity of the mind as predicated on a substantial and demonstrated premise—is the River of Life. As this cannot proceed otherwise than from personality in the tangible form, it follows that the Pure River of the Water of Life must issue from the re-involved manifestation of God the Lord, personally present. Sword II. 32—1.

Man, when integral, is in the image and likeness of God, God's offspring, male and female, as God is male and female; not in two forms, but in one form. Through the fall, man was, for a specific purpose, disintegrated. This disintegration came through an inherent tendency of man's desire. The salvation of man depends upon a restoration to the image and likeness whence he fell, therefore, man must be born into the likeness of God's image. Jesus is declared to be the express image of God's person, hence man must be born into the Son of God. Man must be restored not only to the image of God, the Son, but he is to be restored to the likeness of God, the Father, therefore, it is said of Elijah, the prophet, "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

God and regenerate man are one. Their unity is effected through the Levitical or conjunctional priesthood, typically set forth in the priesthood of the Jewish Church, but antitypically and literally manifest in the regular succession of translations which have occurred during the ages, and shortly to occur again as a regular manifestation of the divine proceeding, and in strict conformity to the operations of never failing law. II. 6—162.

Corruption in Nebraska.—The years 1892, and '93 will go down in Nebraska history as the era of exposure. For years it has been a prevailing belief among the people that the republican machine was a corrupt and corrupting institution. But a few months ago, no one would have believed that this corruption could be effectually exposed. Yet it has been shown up beyond what seemed remotely possible. One exposure has followed another, till now the people are prepared for almost anything. First came the exposure of the asylum steals, then its full confirmation. Then followed the grand jury investigation resulting in the indictment of several prominent republicans. Then followed the exposure of the state officers in their violation of the law regarding the permanent school fund. Next came the failure of the Capital National bank with the exposure of a conspiracy among the state officers to risk the loss of a quarter of a million of state money, and the indictment of Mosher for a long series of villainous crimes.

A committee has just reported to the house, exposing the crookedness in the disposal of school lands, and another is at work unearthing the utter rottenness of the penitentiary management.

Now on top of all this, comes an exposure of wholesale attempts to bribe legislators to vote for the election of a republican to the United States senate. And still the end is not in sight. The only question now is: "Is there anything that isn't rotten?"—*Alliance Independent.*

The bankers and real estate sharks are taking a hand in the big game of bluff now trying to be played by plutocracy on the people of Kansas. Bankers are declaring they will take no risks, that eastern capitalists are timid, etc., etc. Real estate sharks declare land values are disturbed, and a great deal of other rot which is simply "talk from the teeth out." The people of the state have come to understand these fellows too well to be deceived by them any longer, and they are going forward with the work of reform in spite of the menacing attitude of capitalism.—*Kansas Commoner.*

Jaques.—Will you sit down with me? and we two will rail against our mistress, the world, and all our misery.

Orlando.—I will chide no breather in the world but myself, against whom I know most faults.—*Shakespeare.*

SPHERE OF WOMAN.

Under the Editorial Management of Mrs. A. G. ORDWAY.

Correspondence, contributions and exchanges should be addressed, Woman's Department of THE FLAMING SWORD, Beth-Ophrah, Washington Heights, Chicago, Ill.

We will consider contributions upon the subjects of prohibition, enfranchisement of woman, and woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreshan view of these questions. Honest conviction will receive due consideration.

BEHOLD THE MAN!

"But His Citizens Hated Him, and Sent a Message After Him, Saying, We Will not Have This Man to Reign Over us."

The old cry of Judaism has been taken up by modern Christianity;—anything is preferable to a Man-God. Koreshans, true to primitive Christianity, must reiterate, "Behold the man!"

There is a growing conviction that humanity should become a brotherhood, but just how real brotherliness is to be brought about is not quite clear. At the beginning of the Christian era the God-man stood in our midst, the center of a nucleus of a new order of things,—recognized by his little flock as the head of church and state. He spoke with authority and said,—"One is your Master, even Christ, and all ye are brethren." Real brotherhood is the fruit of a unity of spirit produced by the recognition of an anointed head. "Without me ye can do nothing," said Jesus. Without organic unity, no effort for social reconstruction can be satisfactorily effective. The plan of true organic unity for the body politic is eternally written in the members of the man in God's image. The order of the normal unfoldment of a perfect social organism is made manifest in the unfoldment of the human form from the central cell of its being, vivified by the source of its life. Order is wrought out of chaos. Following impregnation is the breaking down of the structured cell, and the centralizing of its potency to the development of the head. When that is well under way, its faithful servants—the members of its body—develop for their *willing* servitude. When the body is perfected for an entrance into the outer world, the head first breathes the air of the new sphere, for the life of its body, and head and body become interdependent in the fulfilment of the mission of the personality. "If one member suffers, all suffer." The "strong should bear the infirmities of the weak." God who gives the plan in the microcosm, designed it for the macrocosm also. It is easily read by the teachable. "Many are ever learning, yet never coming to the knowledge of the truth." God, the origin of this plan of divine social order, will manifest its perfections in its execution. *He begins* by anointing the head, giving him the life potency of the central cell of the new universe, the divine ego, as an inheritance inhering in him till the anointed is co-heir through oneness with him. This divine anointing passes from the head to all the humanities responsive to the will of the head, and so related to it, by inherent qualities and desires, that its power of attraction becomes irresistible. All who yield to it, find it to be the source of life. Their inheritance being the law of life, they have the fruits of its spirit,—love, joy and peace. Such is the order of the development of the divine kingdom, whether manifested in the terrestrial type, or in the spiritual and celestial realities. "In the beginning" God inheres in a *man*,—becomes the inheritance of a man through the man's becoming God's instrumentality.

The Jews said, "we have Moses and the prophets." The Christians say, "we have Jesus." To what end do they have them? Jesus said if ye had *known* Moses and the prophets, ye would have *known me*." But they knew him not. He was both Moses and the prophets; Moses revealed the divine law, while the prophets revealed the progressive applications of that law. Jesus was the first fruition of all. In his transmutation to Holy Spirit he became the living word self-sown for an abundant harvest. His reappearance in the next Messenger should manifest the potency of his spirit to quicken and transform his own and our mortal bodies to the image and likeness of his own glorious body. Anything short of this, falls short of being a fulfilment of his promise. Will he stand in our midst without recognition? The necessities of the time demand him. The law of the cross requires him as its fruitage, and prophecy announces him.

Socialists, nationalists and anarchists are all advocating measures which they hope will bring the manifestation of the ideal brotherhood. They want a body born without a head, or to have their headless bodies evolve a head—a mere figure-head—to be ruled by the body. "Let every man think soberly as he ought to think." Sober thinking on the revelations of truth—manifest in the workings of all natural law—should give them a conviction that their conceptions are not of the divine order. A controlling center, controlled by the needs of the entire circumference; a head to control and serve the body, a body to control the head by obedient service, is the divine conception. Jesus came to sow the seed of a kingdom; the liberty of the sons of God is liberty in one direction, absolute freedom to obey the law of God. In all physical organisms, there is evident a conformity to an inherent controlling law of being. If we would see a body politic realizing the ideal of the Christ in its social organism, the time for yielding obedience to the law of its development must come. When it has come, the "anointed head" will manifest its vitality, vitalized by the mind of Jesus, the Spirit, the age-lasting Father-Mother God. The evidence of vitality must be the enunciation, and the *exemplified application* of the unchangeble law to *present human needs*. The law is the essence of divinity, indissoluble wisdom and love. This is the eternal Savior, Jesus, whose name the Christ of eighteen centuries ago was given because he was born holy to be his perfectly embodied expression—the seed from which the macrocosm must derive its life—in every degree, even to that of ultimate reproduction of the seed in the multiplied harvest of divine sons. Every germ in the unity of the seed yields—after the disintegration—its progressive life to cell after cell till, in the fulness of times, the aggregations of the sacrificed seed are found re-incarnated in the harvest of seed like unto the one sown. Prophetic Scripture, and prophetic nature as well—tells us of a seed, a vine, *the branch,* branches and fruit. The "branch" is the channel of the vivifying principle, without the presence and power of which all other branches would remain unfruitful. To its

transforming power they must yield obedience, then fruit follows, and the glory of the harvest creates a world of rejoicing.

In the cycle of the life of the pumpkin vine, we have a seed, a vine, *the branch*, branches and fruit. "The branch" is the channel of the vivifying principle; its blossom contains the essential potency for the fructifying of all other blossoms. It illustrates a great Scriptural truth. Where is the branch, the bearer of that vitalizing potency of the age-lasting Father, Jesus, to quicken the waiting blossoms of our age to rich fruition? The universal baptism of the spirit of the truth is the requisite. By one spirit must we be baptized into one body. The spirit waits to bless. Behold the branch, named by that Lord whose dwelling-place he is. He is the servant of the Most High, greatest among us because the servant of all. Behold the man—a man of sin—that the spirit of the one savior and overcomer may reveal victory over death in the sinner. The "great unknowable" seems to be the altogether desirable of that universal "lawless one," —the present headless "body politic."

In the "weak things" of God's choice they "see no beauty that they should desire him," but to those who know the Lord, he becomes "the one altogether lovely" for in him we see the descent of divine wisdom. "He that hath ears to hear let him hear." Remember the ten virgins. Ten had lamps; five were *wise* and five were *foolish. Five did not meet him.* Five lacked the enlightening oil of the anointed Messenger of the Covenant.—*Bertha S. Boomer.*

The death of Amelia B. Edwards, which occurred last Saturday, has caused general regret over two continents. Miss Edwards has made a reputation in three fields—as archæologist, as lecturer, and as novelist. Probably no person was better posted than Miss Edwards on Egyptology. Her book, "A Thousand Miles up the Nile," is one of the standard works on that country. It was illustrated by drawings made by herself. Her lectures in this country made her many friends and did much to arouse public interest in the newly discovered wonders of Egypt. Miss Edwards was a painstaking and thorough student and a progressive woman, sympathizing with all the efforts made for the advancement of her sex.

The blow from a knife may be easily cured; not so a blow from the tongue.—*Turkish.*

Dr. Alice B. Stockham will leave Japan next month for San Francisco and will have completed her tour round the world.—*Ex.*

Sun Dial.

With warning hand I mark Time's rapid flight
From Life's glad morning to its solemn night;
Yet, through the dear God's love, I also show
There's light above me by the shade below.—*Whittier.*

That man who, having power,
Withholds his hand from the best cause,
Him I do and always shall
Most heartily despise.

Sophocles.

FREEDOM'S AHEAD.

"She's coming, she's coming!" said he;
"Courage, boys! wait and see!
Freedom's ahead!"

—Robert Buchanan.

Though our eyes may not behold her,
She is coming on her way;
For her couriers have foretold her,
Through the night and through the day.
East and west they flash the warning,
North and south the message flies:
Lo, it is the New Year morning,
And the dawn is in the skies!

Courage! see the future looming,
With its issues grand and vast;
Let the dead, the dead entombing,
Idly wail the vanished past.
Not for us lament or scorning,
Triumph fleet of base emprise:
Lo, it is the New Year morning,
And the dawn is in the skies!

Freedom! let our touch but linger
On thy spotless garment's hem;
Let thy pure anointing finger
Blindless, self-imposed condemn;
Not in vain, the east adorning,
Shall the sun of healing rise:
Lo, it is the New Year morning,
And the dawn is in the skies!

Yet for us from heaven descending,
Doth the glorious vision gleam—
Pearl and gold and sapphire blending—
Shall we hold it but a dream?
Nay, immortal the forewarning,
And the seer never dies:
Lo, it is the New Year morning,
And the dawn is in the skies!

Though our eyes may not behold her,
She is coming on her way;
Long the ages have foretold her—
Haste! prepare her place today!
Heed no longer taunt or scorning;
Higher charge upon thee lies:
Lo, it is the New Year morning,
And the dawn is in the skies!

If today, or if tomorrow—
What the hour, who can tell?
Vain is earthly wrong and sorrow
Loyal hearts to daunt or quell.
Death, himself, in vain were warning,
Faith and hope his claim deny:
Lo, it is the New Year morning,
And the dawn is in the sky!

—Frances M. Milne, in San Francisco Star.

"Why do they cry for bread?" asked the dainty French princess as the starving mob clamored in the courtyard of Versailles. "If they have no bread, why don't they eat cake?" And the pretty princess was not a fool beyond other fools. "Why are not the poor thrifty, virtuous and temperate?" is but another form of the same question continually asked by other fools. Thrift, virtue and temperance are not the natural and spontaneous fruits of poverty. The answer to the question of the pretty princess was written in the blood of the reign of terror. Will not the French revolution suffice? *Independent, Deadwood, S. D.*

Liberty can be safe only when suffrage is illuminated by education.—*Ex.*

CONTRIBUTED.

The views expressed under this head may or may not be in full accord with the tenets of Koreshanity. Articles containing over twelve hundred words are liable to be rejected.

The Cloven Hoof of Capitalism.

Judge Baker, of a Federal Court in Wayne township, Marion county, Indiana, has given a decision by which the inmates of the township poor-house are disenfranchised. If poverty is to be punished with deprivation of the rights of citizenship, the above decision by Judge Baker will furnish plutocracy with a precedent by which the bulk of our voters can be disenfranchised. Our money kings will not fail to avail themselves of this fortunate means of disposing of the troublesome voters who seem to be determined to interfere with the pet schemes of our self-appointed masters. The great mass of our industrious populace, reduced to pauperism by the unblushing robbery perpetrated upon them under the guise of laws especially devised for that end, will be denied the ballot. But will that secure the froth of society in their ill gotten gains? Hardly! We are either facing a rebellion or a revolution. If our millionaires are determined to rebel against the decision of an indignant majority, the consequences be upon their head. If, aided by the decisions of a subservient judiciary, they shall deprive the citizenship of the franchise, there will come a revolution that will grind them to powder and sweep them from the face of the earth. The large gold shipments to Europe, of recent date, which have greatly disturbed the equanimity of the daily press, are the result of a nicely arranged scheme between the bankers and Secretary of the Treasury Foster to justify the issuance of U. S. bonds to the amount of fifty millions. It would be a terrible thing if the last ounce of gold should leave these shores. Of course, we would have no food, no clothing, no shelter, no fuel?

The proposed repeal of the Sherman law, anent silver, is strongly denounced in the reform press. And now it is announced that congressman Tom L. Johnson, of Cleveland, Ohio, the champion of single tax in congress, has taken sides against silver. This is the most hopeful news we have received for many a day. Repeal the Sherman act by all means! By narrowing down the battle against the money power to a war to the death against gold, another step forward will have been taken. On the other hand, the free coinage of silver would strengthen the money power by joining the silver interest to the gold interest, against the interest of all other producers.

True reform will come by the way of repeal. The gold bugs are pointing out the way. Only they propose to stop when silver has been demonetized. If it is to the interest of the owner of gold to demonetize silver, it is to the interest of the producers of all other forms of wealth to demonetize gold.

Repeal all acts and laws by which gold is constituted legal tender money.—*Carl Gleeser.*

One of the chief misfortunes of honest people is that they are cowardly.—*Voltaire.*

SERVANTS.

"Bear ye one another's burdens." These five words contain within themselves the science and philosophy of the highest possible relationship between man and his fellow. It is the law of love defined in simple language. In mutual service the highest and grandest development can be achieved for every man, woman and child. Character building lies in the realization of this fact. "I am a servant," is a statement involving a consciousness of the elements that constitute true nobility. Our elevation depends entirely on our ability to serve. "Let him who would be the greatest among you be the servant of all." The more extensive our service the higher our station. But before aspiring to stations of greater usefulness, let us prove our worth by conscientiously performing the uses of every-day life. The device on the arms of the Prince of Wales reads: *"Ich dien!"* (I serve.) It is a grand motto, but in his case we think the following would be more appropriate: "I rob!" We are all either robbers, beggars, or servants. If you are not a servant, what are you? Take your choice!

Koreshans are nothing if they are not social reformers. We may announce our teachings without let or hindrance, so long as we are not prepared to act according to our principles. But we never can achieve the revolution unless, after recognizing the nobility of service—and not only the nobility but also the necessity of service—we evince our readiness to perform uses to the neighbor. All uses are equally necessary, and are therefore equally honorable. The mortar bearer is as requisite in constructing a building as is the architect. Honor is due to all, and he who performs the least service is worthy greater consideration than the most conceited idler. We know that this is not the way of the world, which despises the honest worker and fawns most at the feet of the biggest thief. It was said of old, "If any will not work, neither shall he eat." Stop the methods of respectable, legalized pilfering, and the disgraceful set of parasites—who proudly parade before the world the fact of never having worked—will come to grief. Idleness accompanied with an abundance of this world's goods is always a sign of crime. The charge that the poverty of the masses is due to their drunkenness, etc., is denied by General Booth of the salvation army who, after a thorough and searching investigation in London, has discovered that only thirteen per cent of the misery of the poor can be traced to drink. Analyze this thirteen per cent and we find that much of it is more the effect than the cause of poverty. Humanity is an integral whole; if we cannot be one in joy, and plenty and well-being, our joint share will be wretchedness, want and disease. The middle classes have looked down with complacency as the masses of the people have been reduced, step by step, but nothing in earth can save them now but a return to first principles; then will they bear "one another's burdens." "They had all things common." This was one of the precepts and practices of the members of the primitive church. It was their obedience to the two commandments that brought all the horrors of persecution upon their devoted heads. It was, and is, because these principles were, and are, subversive to the then, and now, existing order of things, of legalized robbery, that the heresy of truth was, and is to be, stamped out.

"Behold these men that have turned the world upside down are come hither also!" These men have come down the age through the law of reincarnation; they have not only come hither to turn the world upside down, but to turn it inside out. The servant is to be exalted, while the thieving spawn of hell will be relegated whence they came. The empty ritualism of an apostate church has had its day; the wolves in sheep's clothing do not want the truth, but they are powerless to stay the coming revolution. Samson is blind, but he feels returning strength that will overthrow the strongholds of capitalism.

I am a servant! ("I serve!") is the device that will be adopted by humanity, when emancipated from lust, greed and pride. Then we shall see what John saw: "And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." "Behold, I make all things new!"—*Carl Gleeser.*

The World no Better Than the Judas Iscariot it Execrates.

Competism, the supreme dominancy of the world, is love of self, of which money is the representative and measure, and is of the devil. Love for the brother is the representative of communism and co-operation in rights, needs, and uses as exposited by the Lord Jesus Christ. A bank vault has no body or moral parts, no feeling,—the only sentiment pertaining to it is to keep its owner out of jail. As a banker, Judas had the bag, and might have been such as the world smiles upon, even a devil over the root of all evil, placed in his hands to demonstrate communism founded as a religious principle by Jesus and his disciples. The basis constituting the betrayal by Judas was his traitorship to the communism to which he belonged, by striking at its center and leader, Christ, which the world, impulsed altogether by the competitive system, applauds in the betrayal of any communism today. Peter was not a traitor, although, remaining within the fold, he denied the Lord three times before the world.

"The Jews therefore said unto him" (Pilate), "it is not lawful for us to put any man to death." So when Judas betrayed the Lord into the hands of the chief priests and the Pharisees, the duly law-authorized officers to make such arrests, "at a resort over the brook Kedron, where was a garden," he could not have foreseen any capital punishment for his Master. Every man is supposed to be innocent until proven guilty, but Jesus Christ was condemned contrary even to any Roman law, (to which he was afterward turned over) wherein there was no death penalty whatever. "I sat daily with you teaching in the temple, and ye laid no hold on me." So Judas—knowing there could be no law to hold Christ, as demonstrated by the law not having made its clutch upon Jesus at the temple—was tempted, just as anyone of the competitive world of that day and today would be, to make thirty pieces of silver. The small amount of the reward shows no offense of a serious nature known to law, and still further demonstrates that there could have been no difficulty in getting Christ by due process of law at any other time and place.

To a world based upon human greed, raven for the life's blood of every other being, "the noblest growth our realms supply," this method of making money is in due course of the usual. Did not the law-authorized grabbers "curse the ground for thy sake," in turning out by mortgage foreclosure the Arabs to be robbers upon the deserts, and the three millions to be tramps in America? All mortgages are a curse upon the ground. The mortgagor agreed to forfeit the property if not paid up, knowing full well the consequences. So did Christ know beforehand the full consequences of the betrayal, while Judas could not have known, as he saw no law possible for Christ's death. "And after the sop, Satan entered into him. Then said Jesus unto him, That thou doest, do quickly." He made no supplication for Judas as he did for Peter: "Simon, Simon, behold, Satan asked to have you, * * * but I have prayed for thee that thy faith fail not." Yet Satan did enter Peter and his faith did fail to the extent he denied his Master thrice before the cock crew twice. The difference lay in the fact that Peter did not go over to the world and make any money out of it, a sin of omission while remaining within the fold. Judas was controlled by the same human greed for wealth that obtains in the cesspool of every-day affairs, namely, the money there was in it; while Peter failed in his love to endorse his Master, a sentiment bankers today repudiate for endorsement. It was not so strong as the money power that influenced Judas when the hour came to try his soul. But it seems God gave Judas a chance to place a value upon his own soul—just thirty pieces of silver!

Does not competism—in its struggle for the life-blood of every other man—betray, by the wholesale, the majority of mankind out of the essentials, comforts, luxuries, rights and all uses of life, while Judas is said to have betrayed a trust with just one man, the heroic tragedy of whom upon the cross was but the indirect result of the betrayal, and could not have been seriously premeditated? Every one in a world not founded upon the standard of practical use, as exposited in the community of interests by the Lord Christ, when collecting the increase upon capital, to which his own work has not constantly aided, is placing a value upon his own soul. The unfoldment of Christ, when complete, is to lift the curse of self-aggrandizement involved in competism.

When Judas saw that, though the Jews had no law to put Jesus to death, he was still condemned to death contrary to the law of the Romans, by Pontius Pilate, he repented himself that he had betrayed innocent blood; He saw, for the first time, the full consequences of his betrayal. "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." Pontius Pilate knew that it was for envy that the Jews had delivered Jesus, and asked—even after the sentence was pronounced upon him—"Why, what evil hath he done?" Pontius Pilate committed a premeditated murder, and suicided from the remorse of it; he could not wash himself of the blood. Peter had, before this, gone out and wept bitterly, for denying his Lord and master.

Plutocrats, in their victorious strife for the life-blood of every other man, neither weep nor hang themselves for very shame, but let their victims do that for them. By making gold scarce they own the whole earth just about harvest time. What is industrial activity for but for the life of all who co-operate? And the products of life should enter the

channels of commerce upon an equitable distribution for the purpose of life to every co-operator. These are, however, dissipated, betrayed and outraged in every domain, in every mart, in every channel, in every sweat den to the monopoly of the insatiate speculator. He puts his foot on the deck of the ship of state and hoists the black flag of piracy, to pirate by act of congress, by act of legislature, by decision in the judgment hall, upon the industry, products and accumulations of the masses. Even pauperism does not escape his hellish pursuit. Beggars are driven by the police off the streets in the interests of law-organized institutions of so-called charity. A banker, in this city of Chicago, dressed himself up as a seedy applicant for relief and with undisputed credentials importuned several months for aid at charitable institutions to which he had contributed most liberally, with the invariable result that there was no money,—no aid could be had in any shape for love or money, the cash having been all used up in the salaries of its officers. Every institution of learning founded for the benefit of the poor man has, after the death of the donor, cheated the class to be benefited, and excluded the poor man from the advantages sought to be secured to him.

The Judas Iscariot of our every-day world is "on deck," and is but the amplitude of him, who nearly nineteen hundred years ago, was traitor to his trust in Jesus the Christ.—*E. S. Coan.*

The Latest Spoken.

Kansas Plutocratic Anarchists.—The great war between the northern and southern states began in Kansas. In 1855 and 1856 pro-slavery men and anti-slavery men fought and killed one another during a bitter struggle for the possession of that young territory. The pro-slavery men advanced the proposition that the industrial system of Kansas must be so built that a certain favored class should have the legal and constitutionl right to appropriate the fruits of the labor of a less favored class. The free state men took the negative of the resolution, and the argument, by bullet, bayonet, and bomb, went on, until chattel slavery became impossible, not alone in Kansas, but on every foot of United States soil.

The issue in Kansas on this February day of 1893 is much the same as it was thirty-eight years ago. The free state men and their lineal descendants are still there, and as of old, they ask that liberty, justice, and equal rights be the portion of all the people. The border ruffians of that distant time with their scourges, shackles, and branding irons are gone; but they seemingly passed over their haughty claim to other devastators of humanity. The Santa Fe railway corporation, together with the banks and mortgage holding loan companies, some time since took charge of the republican party of Kansas, and converted it into a corrupt, cruel, and anarchistic machine, which they so used that the plunder of the producing masses became not only easy, but strictly legal, in the face of the law.

Against this strange and unnatural perversion of just governmental functions the good people of Kansas rose up in revolt. Two years ago, in defiance of bribery, stuffed ballot boxes, and falsified returns, they elected a legislature which turned down that plutocratic lackey, John J. Ingalls, and elected a people's party senator in his place.

Last fall the tide of righteous indignation rose still higher in the bosoms of the robbed and outraged farmers of Kansas, and they elected a governor, all the state officers, and a large majority of the members of the legislature. But the unholy league of the chartered freebooters, who were in possession of the state, did not propose to surrender their thieving franchises without a desperate effort to hold on to them. They fought as the professional thug fights for the spoil his brutal hands have seized. In order that they may continue their brigand reign, the Santa Fe and other railway magnates, together with the capitalistic class, are striving to drench the plains of Kansas with the blood of civil war, and again the spirit of the dead and gone border ruffian lives and ravages in a new incarnation. And again the cruel-lipped master declares, "I will fight to the death for my strong man's right to make the weaker man my slave." And again do the men of the people, true heirs-at-law of the men of Bannockburn, and Marston Moor, and Bunker Hill, and Yorktown, and Vicksburg and Gettysburg, shout back in stern defiance: "Lo! our strong arms and brave hearts shall see to it that a government of the people, by the people, and for the people, shall not perish from the earth!"—*Vanguard.*

International Piracy.—The ethics of international piracy is now advocated with religious fervor by the politicians and the press. In this morning's paper I find a sermon on that subject, preached by a moralist who has for a long time lived in the Sandwich Islands. Speaking with authority, he says: "The natives are incapable of self-government." This argument was inevitable; it has always been the excuse of strong governments for the oppression of the weak; and in the present instance it ignominiously fails. The depravity of the "natives" is additional proof that their country ought to be taken from them, and their wickedness is thus described: "The 'Kanakas' are a clever, interesting, gentle people. They are not lazy exactly, but act as though the earth belonged to them by right, and that others lived on it by sufferance." The latter part of this description applies more correctly to some other people than to the "Kanakas," for those poor natives have never claimed that any part of the earth except the Sandwich Islands "belonged to them by right," and certainly that much of their claim is good. If we take their country from them, that bit of the earth will belong to us by wrong. Another reason for abolishing their nationality is this: "If they think you want something very much, they will charge extravagant prices for it." This weakness has a strong resemblance to the English and the American way of doing business, and it is excellent evidence that the "Kanakas" are *not* "incapable of self-government." "But" says the moralist, "if you admire that self same thing and comment on its beauty, they will give it to you." This courtesy never was learned from the English or the Americans, but it suggests a plan worth trying. Instead of stealing the country or buying it, let us admire it and "comment on its beauty." Then, perhaps, those "clever, gentle, interesting people" will give it to us for nothing!—*M. M. Trumbull, in Open Court.*

Church and Society Notices.

The SOCIETY ARCH TRIUMPHANT meets Tuesdays at 8 o'clock P. M., at Beth-Ophrah, Washington Heights; also Fridays at 7:30 P. M., at Sunlight Flats, Cor. Wright Street and Normal Park Place, Normal Park.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday and Friday of each month the meetings of the Society are devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

There are services every Sunday morning in the parlor of the Sunlight Flats, corner of Wright Street and Normal Park Place, at 11 o'clock. Good speakers lecture on these occasions on Koreshan Science. Also every Sunday evening at 7:30 o'clock at Beth-Ophrah, Washington Heights. Public invited.

The WOMAN'S MISSION meets Friday at 2:30 P. M., at Sunlight Flats, corner Wright Street and Normal Park Place; also Tuesday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve. at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal.

Also, a Woman's Mission Thursday afternoons at 2 o'clock at 2512 Fillmore St., San Francisco, Cal.

The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. Eastman, 337 Evans St., Denver, Colo.

Ladies are invited to meet with us, and investigate Koreshan Doctrine.

Camp Archer, Portland, Oregon.

CAMPUS SAGITTARIUS of the Koreshan Unity meets every Tuesday evening 7:30 o'clock, at the parlors of Mrs. Wurtemberger, 428 Washington Street, Portland, Oregon. Mrs. Ella M. Castle, President. These meetings are open to the public, except the first Tuesday in the month.